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COURSE - PHILOSOHY OF RELIGION

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Questions explain and evaluate Ramanuga's objections against Shankan's Advaita Vedanta. Ramanuga was a vedanta philosophin, born in 1017CE. At his earlier of state he studied Advaita vedanta (Absolute idealistic Monism) under the monist toocher studied Advaita vedanta (Absolute idealistic Monism) under the monist toocher weent to yadaraprateasa, but dolor period he dis agreed with this toocher weent to yadaraprateasa, but dolor period he dis agreet thinkes and seen by vaishness are propagate visistadvaila philosophy. He is great thinkese and seen by vaishness sect of thinduism as the third and most important teachers.

sect of Hinduisms as the thirty and most surply philosophy is referred to as from the outset it should be noted that lauraninga philosophy is referred. Additionally because it combines Advaita Coneness of Good) with vishesha. Additionally because it combines Advaita Coneness of Good) with vishesha. Additionally should be perceived vishistory because it combines of manifestations that can be perceived that all qualities of manifestations that can be perceived that all qualities of manifestations that control of Brahmans. A few objection be real and permanent and under the control of Brahmans. A few objection be real and permanent and under the control of Brahmans.

I) The nature of Avidya: Avidya must be either real or unveal there is no other possibility. But neither of these is possible. If an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility. But neither of these is possible, if an avidya is real, non-other possibility.

2) The concomprehensibility of axidy - Advaitions claims that avidy a is neither real non unreal but incomprehensible. All Cognition is cithened the real or the unreal the advaitin claim this in the face of experience and accepting it would call into questionall cognition and und accepting it would call into questionall cognition and und accepting it would call into questionall cognition and und accepting it would call into questionall cognition and und accepting it would call into questionall cognition and accepting it would call into questionally considered and accepting it would call into questionally considered accepting it would call into questionally call into a considered accepting it would call into questionally call into a considered accepting it would call into a questionally call into a considered accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting it would call into a questional cognition and accepting accepting acceptance and a complete acceptance and acceptance acceptance and acceptance acceptance and acceptance acceptance acceptance and acceptance acceptance acceptance acceptance acceptance acceptance acceptance and acceptance acceptan

3) The ground of knowledge of analya - No pramara can establish avidya in the sense the advoition requires. Advaits philosophy present analya not as a more Jack of knowledge as something purely negative but as an obscurry dayer which covers prahman and is removed by three Brahma widya.

y) The locus of avidya — where is the avidya that gives hise to the impression of the reality of the perceived world? There are two possibility; it could be Brohma's avidya or the individual giva. Neither is possible, it could be trohma knowledge; avidya cannot exist as an attribute with a value of autory incompatible with it. Nor can the individual fiva be the locus of awdya the existence of Individual giva due to awdya, this would lead to a vicious circle.

5) Avidya's obscuration of the notice of Brahman: Shankara would have us believe that the nature of Brahman is sometimes covered over or obscured by avidya. Romanya regards this as an absundity; given that Advaita claim that Brahman is pure self-huminous consciousness, observation must mean either preventing the origination of this or the destruction of it equality absurd. 6) The removal of avidya aby brahma vidya; Apridya claims the avidya has no beginning, but it is terminated and neuroved by brahing-vidya, the intuition of the reality of Brahman as pure, undifferentiated, arguing that whatever exists has attributes, Rhardwan Brahman has infinte assispicious attributes. liberation is a matter of divine grace no amount of learning or wisdom will 1) The removed of avidya: For the advantin the bondage in which we down before the attainment of maksha is caused by maya and analya; knowledge of reality releases us. Lamarrya however asserted that bondoge the real; it does not destroy it what exactly is the saving knowledge that delivers us from bondere to maya? if it is neal non-duality collapses anto duality; if it is unreal then we face an utter assurdity. Question 2 Elucidate the idea of religious experience, in detail? Religious experience is core of any religion. They inspire and act as the model to be followed. Very ofter religious experience give an impetus to the individual or the community and take the community ahead. As the nucleus or the epicentre of a religion, Religious experience is carefully guarded and held high within the religious tradition. It is an idea to be looked up to Religious experience is define in many different ways be various sendons each emphasizing a particular ospect. Novman Habel understands Religious experience as cut of the ordinary type of experience in which within the setting of a particular religious tradition, a selvier enter suto a relationship curtif the sacred or becomes aware of it. Need of Poligious Experience - According to Civile, humans seek religious experience because humans are both filled with curculainty and fourness and dramatic and transite experiences took their frein limited power. This were affect to be one sided view. To say that the cosmic or natural objects or events serves only to symbolize social power is a sit far fetched. where Edward Sofir said Lumay sock religion and religious experience because they Continuously seek spiritual serenity beyond the humdrun, Confusion, and the dangers of everyday life. Types of religious experiences. Religious experiences are classified in four categories 1) Mystical - This occurs when a believer discovers that chearshe is not distinct from the cosmos the deity or the reality but one with it. Although very difficu to define mysticism. it could be said to be an experience of union curtidities Horeinsthere is no otherness and the believer becomes one with the transcendent. The believes is able to identify oneself completely with the other reality. Then
are four characteristic of humstread experience.

a) Noetre - This is the cognitive aspect (ognition could be understood as the

1) Noetice - This is the cognitive aspect to your to be understood as suight reasoning part of the new part here it is not to be understood as suight relibrability, but is to be understood as cuisdous were down is a power of discennent that is able to assess the facts projectly and organise them into meaninged entity.

MOHAMMAD RASHID RAZA/194505382/MARY/ MPYE-010(2) 1) Ineffability - words cannot sufficiently express the experience. It has to be experiencod first hand and it cannot be transferred to another, A musical ear can experience a Symphony and it cannot describe the experience to another and asknin to get that same experience. @) Transcience - Mystic experience do not last long. Their occurrence is short-lived. Those who have an experience deport the feeling of being in the present and have adistinct awareness of it. of Passivity, - The seeker may take efforts to reach a stage where she he can receive an expellence but culien the experience occurs, the seeker is overtaken or ourpowered by a superior force. 2) Paranonnal experience - nece are less intense experience unhace mystral experience.

It also possible that sometimes these experiences can go unnoticed as in the case of unconscious telepathy. May can be desembed just as other endinary experiences, but they are not ordinary, either as they occur without the usual involvement of the

3) Charismatic Experiences - charismatic is used to mean gifts or blessings given to individual by-lood, lu theospic religious this is considered to be upon the founders to proposets, Localeis and helps of religion and religious movement.

4) Regenerative Experiences - In this human experience of being bory again. There are person who experience being remewed, revived or filled with new life. Such persons take a new U-turn in their lives, being freshadd hope and new meaning into their lives and their quality of life improves. In today's context religious becoming grigid and institutionalized, growing fundamental in and orthodoxy. Religious experience also uniportent to understand the and furtify the beliefs.

Question 3 Compare the English school and the French school of materialism. Materialism is a school of thought which holds the matter being the only existing.

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are results of enteractions of different torons of the mater. English School-Major limitation of English materialism was it dealtouly with the problems of epistemology. Engels described this cimitation as an inewtable one imposed by the three which was its strength and weakness at the same time, Locke distinct the degs suggest how the sense experience supplies primary dolg for the knowledge upon inhers the reason can work. Karl Marx hold Britain to be the original home of all modern Materialism and Materialism as her born son. Bacon's use theology in developing his case for materialism had given raise to a

few inconsistencies, which were dater addressed by Hobbes who systemized it. French school - According to bar Maix added Societal dimension to English materialism. The french school was a revolt against 17th coultry philosophus which was full of theological and metaphysical speculations. The school was influenced by three strands of thoughts, physics of Desearles, figlish Materialient particularly Locke's epistomology and the opposition of piene Bayle's materialism of M continy metaphysics. while the former was inspired by percontis physics, the latter chad grown out of locke's existomology. Their growth was organic and cannot be easily separated.

The mechanistre sensor motion as its manifestation. He declared that soul was moons of the body and Helvetius who had his philosophical roots in Locke's materialism extended the latter's epistemological arguments to social dife. He argued that man is not wicked but ideas were mechanical mottons. the is subordinate to his interests. One must not therefore complain of the wickness of man but of the ignorance of the legislators who have always placed the ponticular interest in opposition to general interest.

Questions what are the nain arguments of St. Augustine to prove the existence of God? The God of Augustine is the the idealization of everything that man considers good and worthy. He is absolute power, serfect goodness the source and creater of everything. He knows everything and has so controlled the universe that everything is determined by him forever, saint Augustine's contral proof of existence It God from thought the proof from enthus. It begins from the apprehension of the wind of necessary and changeless truths which is present to all. This truth is superior to the mind which cannot change it or armed it. The mind varies in its apprehension of truth, but truth remains even the same. Clerral truths must be founded on being and reflect the around of all truth. They reflect the necessity and summitability of God color is the around of eternal and necessary truth. South Augustine also seeks to prove the existence of lead from the external and corporeal world but these are more like links or reminder, He was keen to show that all treation proclasins God who'i rego recognised in the dynamic attitude of the soul towards had. The Soul socks happiness and some seek it outside thouselves, saint Augustine tries to show the execution cannot give the soul the perfect happiness it seeks but points upwards to the living God who must be sought within. He seeks to down demonstrate the existence of God from his effects. He were the rational knowledge of God in close connection with the search of the Soul for the fruth which is a kind of Self revelopion of God to the soul.

Chustran 4= Differentiate Roligion, philosophy of Keliging and Moology. I conte a note on the dilectre meterralum? Dialectic Materalism is an approach to understand the plenomena of notine culich holds that all the things, processes and phenomena are in motion and undergo a constant change. Intrally it was developed by Hegel in his idealist System: The idea essentially maintains that "Being of any idea" object or phenomens in its process of becoming execut its own other and get negated by it. Again this negation will negated to fave way to new Being for example the inhuman Capitalism during the time of industrial revolution evented its own other the revolutionary proletariat and got regated by it. However, it could survive by several gradual conversions most of them forced and some cure natural. The new forms of capitalisms negoted the need of revolutionary attitude among the proletariat, Thus the new Being of capitalisms was possible. This method is applicable to all materialist phenomena and process. Our philosophy is called Draleetteal Materialism because it approach to the phenomena of nature, it's method of apprehending them is dialectical, while it interpretation of the phenomena of nature, its conception of these phenomena, its theory is Materialism. Critically evaluate the understanding of History in Mark's Philosophy. In the interpretation of Marx, History doesn't mean the past recorded by the historian. It means the social world in which men involved in making history live and which they are determined; the action and interaction of man in society and dotality of such actions. Mark proposed four fundamental premises for the human history. 1) Existence of human individuals is the first premise of all human history, without whom making of human history would be impossible. 2) The urge to see Satisty the Hirst need such as quenching the thirst and hunger, need for clothis and shelter from which the new needs emerge and this production of new needs is the first historical act. 3) The men who labour to make their life begty to make other even, the hum reproduction, to propagate their kind, This effort forms the relationships of man and woman, porent and children and family. y The procreation has tens dimension, natural and social, After establishment of societies, human beings through their labour establish economic life by Cooperating among themselves on a large scale; and the multitude of productive force accessible to men determines the nature of society. All the economie and political institutions are built upon this premise, Marxian philosophy of history has been an astounding success and was adopted by historians across the world. 4 D What is charismatic experience? How does martin Buser characterize charismal Charismate is used to mean gifts or blessings given to individuals by God. In thoustic religious, this is considered to be upon the founders, prophets, deaders, and heroes of religious or religious movements. For instance, univades, propherying the future, healing eestatic proying exorcism etc are considered to be gitts bestowed upon a few by God. Those bestowed with such gifts are holy men are

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women. They are found in almost all religious traditions - prophets and saint in Judeo-Etrir Christan tradition, wali in popular Islam, sheiker and pix in Sufi Islamic traditions, Sadhus achanyas in Hinduism.

Martin Buber have two types of relationship I-It and I-thou. As members of this world are have a relationship with the world which is slightly more than a mere technical or nechanical relationship. An I-H type of relationship is a relationship in which I, the subject view the other as an object. An I thou type of relationship is a relationship in which I treat the other also as a subject. This second type of relationship is primary in human experiences which will also external the non-human world in which an integrated approximation, emotive, imaginative, rational etc.

Can that is free-civil? write a note on the free-civil argument.

God how created a being who could only have performed good actions would have been logically impossible. Plantinga's view of the free will defense is a landmark in Contemporary discussions of the problem of evil. As he expounds it, the free will defense nests on the two philosophical claims which it adds to the theological assumptions that God is annipotent, omniscient and perfectly good. And man beings have free will and possession of free will and use of it to do more good than evil is a perhaps the most common theodicy is the so-called something like this—

- I) fuil is the result of human error
- 2) Human evor results from free will
- 3) if are didn't have tree will are would be robots
- y) God prefers a world of free agent to a world of nobots
- 5) Evil is therefore an unfortunate although not unavoidable auteone.
- 6) For God to intervene would be to go take away our free will
- Thed is neither nesponsible for evil not guilty of neglect for not intervening

Question 5

Kalam Argument — Al Kind Ghazali Kalam Argument for the existence of hog originated and became shighly developed in Islamic theology during the late uniddle ages. It gets it name from trobic ward kalam that means argue or discussion. Fraditionally the argument was used to demonstate the impossibility of an actual infinite existing in the real world as all as an argument from temporal regress, thus showing that the universe connect be eternal. Everything that begins to exist has a cause of its existence. The universe began to exist. (Evidenced by two philosophical arguments, the Big Bang and the second low of thermodynamics.) Therefore universe has a cause of its existence. As the cause of universe the Course must be outside of space, time and matter and therefore be spaceless timeless and immaterial. Moreover the Course must be a personal agent otherwise a timeless cause could not give rise to a tempose effect like the universe.

This is an accorate picture of God. Therefore God exists.

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The first-premise of the argument is the claim that everything that begins to exist has a cause of its existence. In order to infer from this that the universe has a cause of its existence the proponent of the kalam cosmological argument must prove that the post is thinte, that the curiverse began to exist at a certain point in time. The second premise is more exucial; "The universe has a beginning of its existence". How do we know that the universe has a beginning of its existence. How do we know that the universe has a beginning of its existence. How do we know that the universe that a beginning of its existence. How do we know that the universe that a beginning of its existence? Might not the universe stretch back in time into infinity always having existed?

5°C

5 D

5E

Heurotheology - Neurotheology also known as spritual neuroscience is the study of correlations of neural phenomena with subjective experiences of spirituality and hypotheses to explain these phenomena. Heurology Neurotheology has been defined as science's attempt at explaining religion Neurotheology has been defined as science's attempt at explaining religion within the physical aspect of brain using national thought, within the physical aspect of brain using national thought, within the physical aspect of brain using national thought, within the physical aspect of brain using a neurological and evolutionary basis. Some neurologist hold that there is a neurological and evolutionary basis to subjective experiences thoughoutly categorized as spritual or religious. For subjective experiences thoughoutly categorized as spritual or religious. Some correlates with emotional arousal.

Some correlates with emotional theologians in Europe developed in two monumental volumes (modern Neurology and Questions of Cod).

Naminous — it is a term referring to a feeling of the mysterious, all-inspiring holy or sacred which is present without reason. Numinous cannot be reduced to more efficient norms, it is something beyond notional or ethical reduced to more efficient norms, it is something beyond notional or ethical reduced to more efficient that involve aure. There is ame experience of the holy is an experience that involve aure. There is a me experience of the holy is an experience that involve aure. There is a new because of a great sense of myslery surrounding life, and this can only be experience in feelings be experience in feelings. The wholy other. There is fear and the end is admiration combined with fear of the wholly other. There is fear and odmiration horror and fascination, tenor and attraction. The holy or numinous admiration to myslerium tremendum et fascinoscum.

process Theodiey -> process philosophy is an idea that reality is in a stall of change and development. from this point of view, we opinion of tow the world is can always be true process theology agains that the reality of lood is not tived and that God himself is still developing. from this point of view God is tived and that is has two foles, one mental and one physical. The physical dipotan that is has two foles, one mental and one physical. The physical dipotan that is has two foles, one mental and one physical. The physical dipotan that is has two foles, one mental and one physical. The physical dipotan that is has five foles. The physical dipotant and padly immensed is the mostly world. The as we are in our boolies. As a result any supering ersed in the world. This as we are in our boolies. As a result any supering ersed in the world. This as we are in our boolies. As a result any supering ersed in the world. This as we are in our boolies. As a result any supering ersed in the world. This as we are in our boolies. As a result any supering ersed in the world. The as we are in our boolies. As a result any supering ersed in the world. The world and other beings, whether this cooperation although tokes place is thus to humanity in other coords. God cannot force humanity in other coords. God cannot force humanity in other coords.

Extrinic character of religious is sacraments or sacred Ceremonies or rituals.

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A tew unior distinctions would be of help at this juncture before proceeding further. Sacraments are church ceremonies or rituals and is commonly used in christianity. Rituals are also soured reremonies cultive invoke and evoke energies to empower life. These are similar to sacraments and evoke energies to empower life. These are similar to sacraments however any sacred ceremony can be realled a nitual and some vituals can even be performed by ordinary believers.

Rituals involve movements and gestures that convey meaning beyond what they express at the literal level. A good vitual is how we remember who they express at the literal level. A good vitual is how we remember who are and low are celebrated who we shall become. In vitual, people come are and low are celebrated who we shall become. In vitual, people come to getther to celebrate being a community with a common identity.

Clements of Kituals 
- Ceremony

- Religious devotion

- Arts - Sacrifice

- life cycle - Kelationship

- Petition